



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

WHY NOT A ROMAN CATHOLIC  
PRESIDENT?—V

PRIESTS ON PAROCHIAL SCHOOLS

"CORPORATIONS SOLE"

PRIESTS AND THE PRESS

MR. CHARLES C. MARSHALL'S NEW  
BOOK

This number should be of special interest to Roman  
Catholics. Please send it to one.

MAY, 1928

Room 527, 156 Fifth Avenue,  
New York City.

MAY 21 1928

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# THE CONVERTED CATHOLIC

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Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32

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## Spanish Gospel Campaign

The Spanish Evangelical Church, 141 W. 115th Street, New York, recently undertook a campaign of visitation by about fifteen members going out two-and-two. The result was that 541 persons, mostly adults, signed cards stating that they understood the evangelical faith, that they accepted Christ as their personal Saviour, that by His help they would live in accordance with His will, and that after further instruction they intended to join the church.

## Christ's Mission Services

On March 25 Dr. Wolff, of the National Bible Institute, spoke on "Why I do not bow the Knee to the Pope"; on April 1 Mr. Frank S. Sutherland's topic was: "What I Told Western Catholics"; on April 8 the Editor's subject was: "Faithful Unto Death"; on April 15 Dr. Voorhees gave an evangelical address in the absence of Dr. E. C. Bartlett, and on April 22

Rev. C. A. McCague, pastor of the Bethany Congregational Chapel, Tenth Avenue and 36th Street, spoke on "The Attitude of the Roman Catholic Church Towards Sin."

## The Vatican and Prohibition

The N. Y. "Herald-Tribune" early in the year had word from Rome, saying that the Vatican organ, "Osservatore Romano," had published an editorial saying that the attempts to enforce prohibition "have become so useless, not to say dangerous, that it would be better to abolish it, especially since unbridled passion is always more rampant as soon as there is an attempt to enforce complete abstinence." If any reader feels tempted to resent this utterance as savoring of interference in our domestic politics he is reminded that the Pope is "supra-nationally sovereign," and is referred to claims of the present Pope as set forth in the Encyclical "Quas Primas."

## PRIESTS ON CATHOLIC PAROCHIAL SCHOOLS

On Nov. 22, 1891, the late Father McGlynn, who had been excommunicated after an acrimonious controversy with Archbishop Corrigan, spoke to an audience of 2,000 Catholics at Cooper Union. One of the subjects of controversy had been the establishment of parochial schools, which he had vigorously opposed, and he spoke at some length on this topic, his discussion of it occupying two pages of *THE CONVERTED CATHOLIC*, Jan., 1892. (Vol. IX, pp. 28-30.) He described "the school question" as a "great scandal," and said that it came about "because of the unreasonable notion first taken up by fanatical Catholic journalists and afterward adopted by certain priests and bishops" "that it was absolutely indispensable for the maintenance of the faith and morals of Catholic children that they should have separate schools under the government and ownership and control of the Church, on the plea that the public schools were actually godless and immoral." He then emphasized the financial burden placed upon the Catholic population, most of which was made up of poor people in humble walks of life. The results in respect of diverting priests from their proper work of preaching and performing other spiritual duties were mentioned, as also the necessity for Bishops to neglect the proper fitting of priests for their ministry "while devoting themselves to the building of churches and schools." After the latter were built they had to be paid for and

managed. Further, they were, in most cases, utterly inadequate and unfit to compete with the public schools, "so that the Catholic people were compelled to assume enormous financial burdens while compelled to sacrifice the best interests of their children by depriving them of the superior advantages of the public schools."

It was not long before some of the priests responsible for this situation found their financial burdens unbearable, even in spite of raffling horses, selling beer at excursions, "standing at church doors and almost choking people into buying raffle tickets, picnic tickets or ball tickets, all for the glory of God" and "the saving of the souls of the children" "by sandwiching the teaching of religion and morals between the teaching of a little English and arithmetic and grammar."

Father McGlynn repeated a colloquy between himself and one of these priests, a leader. The upshot of which was the prediction by McGlynn that if the priest fulfilled his scheme of obtaining public money for parochial schools—"we have the power, we have the votes"—that he would "do an enormous injury to the Catholic Church throughout the United States." Whereupon the priest replied: "What have I got to do with the Catholic Church in the United States? My mission is to my own school, my own church. That is my business, and I am going to do the

best I can to get appropriations for my school."

Father McGlynn closed by predicting that "in another generation the bitterest opponents of the Catholic Church will be the children and grandchildren of people who are thronging the Church to-day."

This was in 1891. Thirteen years later, in 1904, Rev. J. J. Crowley published a book of 415 pages, the title of which was, "The Parochial School, a Curse to the Church and a Menace to the Nation." On page 73 he states the reason why the Roman hierarchy established the parochial schools was fourfold. 1. As long as American citizens are the products of public schools there cannot be brought about the union of their Church with the State that they desire. 2. In schools entirely under priestly control it is impossible for Catholic children to be contaminated by liberal and progressive ideas. 3. The parochial school trains Catholic children to get accustomed to clerical "drunkenness, grafting and immorality." 4. The parochial school offers "an immense opportunity for graft." Pages 72 to 92 describe various methods by which the Roman high priests were then attacking the public schools, for the purpose of frightening Catholics away from them.

On page 322 Father Crowley supports his contention that parochial schools are a "curse to the Church" by the assertion that even in 1904 he had reliable Catholic statistics showing that whereas the Church should have then had forty millions

in the United States alone, it had, according to the Catholic Directory for the year only 11,887,317. Bishop McFaul's figure of loss, however, five years later, was lower, but he then said: "We have had great losses in our faith. We should now number half the population of the United States, or forty millions." At that time the Roman authorities put the membership at fourteen millions. At the present time the loss may be fairly estimated to have risen to thirty millions at least during the eighteen years since Bishop McFaul's estimate.

Father Crowley places the blame for this loss on the parochial school, saying, among other things, "The children's eyes may be blinded for a time, but there comes sight at last; and then the days of past blindness will be an accentuation of the resultant disappointment, pain and loathing." This "leakage" is discussed at some length, with citations from Catholic authorities to support the writer's contention.

In the February number of "The Atlantic Monthly" is an article by another priest which strongly supports the contentions of the other two, though it may well be doubted whether he ever heard of either. While his name is not given, he is described on p. 284 as "an American Roman Catholic clergyman of more than national prominence. He has held a high and responsible position in his Church, and for over thirty years has ministered to his large flock with gentle devotion and untiring zeal. He has been widely recognized as a deep

student of human problems. A man of God and a lover of the people, he is esteemed by all who know him."

Curiously enough, in view of the above-quoted priests of 1891 and 1904, this writer, in 1927, begins his article, entitled "The Heresy of the Parochial School," with these words: "Her private schools are probably the most destructive influence the Catholic Church has ever experienced." He quotes a "fiery young archbishop" as saying, in his inaugural sermon, "The Catholic school is the salvation of the Church in America. The policy in this diocese will be school first, *church second*" (italics in original). The writer then proceeds to describe in detail the methods by which the local priest virtually compels unwilling Catholics to produce the money necessary to build a new school: "the people are caught in a net of human respect. They are not morally free. They must give what is required of them or be stigmatized publicly. . . . The country is led to believe that their giving is spontaneous. . . . The good priest is not to blame. He must get the money or get out. And thus he is rated, primarily, by his ability to build and collect."

Further on we read: "Education has supplanted religion in its own sphere. . . . The financial burden is becoming almost unbearable to many. To support the ever-increasing number of institutions the martyr spirit is developed in the people. Poor souls, who must pay the public school tax and at the same time meet the private school assessments!"

Religious teaching is passing from the home and the priest into the hands of "the good sisters" "who now fulfil the two-fold function of parent and pastor to the little ones in the matter of religious training." We are then informed as to the necessary unfitness of the nuns to prepare for outside life, of which they know nothing, and to prepare children to be good fathers and mothers, though they have renounced all family ties themselves.

Then a description of the "mechanical" method of teaching the dogmas of the Church: "Word for word the poor little memory must repeat the unintelligible words that correspond to the set question." After showing the weakness of these methods and some of the manifestations of their failure: "We are a people self-ostracized. . . . We are the modern Pharisees who will not sit with the publicans. Bitterly we complain of the prejudice that has risen against us. We may thank our own aloofness for it."

The writer reinforces Father Crowley's statement about losses to the Church, by saying that if statistics were available "it would undoubtedly be found that the losses of the Catholic Church in America increase in direct ratio to the multiplication of Catholic schools."

No great surprise need be felt at the publication of these facts in a responsible magazine, where they are likely to be read by many of the Catholic parents who have been heavily assessed for the building and maintenance of these parochial schools.



## WHY NOT A ROMAN CATHOLIC PRESIDENT?—V

**A Priestly Standard for Candidates for Office—Suggestion for Possible New Escutcheon for the United States**

Few things more important in considering the question of a Roman Catholic President than to remember the wide gulf that is fixed between the Roman Catholic Church—the political machine masquerading under the robes of a “religious” cult, and the laity of that Church, described in Papal organs as “Catholics.” The priests of Rome take great pains to conceal this gulf, and continually strive to make the public believe that the two are identical. For example, if it be said that no real Roman Catholic can be 100 per cent. American because his highest allegiance is to the alien autocrat in Rome, someone will begin to talk about the excellent service rendered by many Catholics, as individuals, during the Great War. And many unthinking people seem to see a connection between these two things, although neither of them is in any real way related to the other. True, the particular Catholics referred to performed their duty well; but so far as official representatives of the Vatican were concerned the priests of Rome opposed various war measures in different countries because the Pope wished the Central Powers to win the war.

On three matters even today the priests of Rome set the mind of the Church above Federal, State and municipal laws—prohibition, gambling, and certain forms of Sabbath desecration.

It must be remembered that Pope Leo XIII distinctly asserted the right of the Church to decide which laws it should obey, and which it need not. And on these three matters both priests and people have for years everywhere violated the laws, the laity enjoying the support of the alien Church authorities in so doing.

Should Governor Smith be elected President he will have the same support of his Church in endeavoring to nullify the Constitution in the future that he has enjoyed in the past; and if there is any way in which he can make “the Continental Sabbath” a nation-wide institution, he may be confidently relied upon to do so.

So far as we know, the first declaration of a standard, so to speak, for candidates for public office who desire the support of the Roman hierarchy appeared in the Boston “Pilot” of May 7, 1910, then the organ of Archbishop O’Connell (now Cardinal). On the previous Sunday the Archbishop had, in a speech at Lowell, Mass., bitterly denounced Theodore Roosevelt for refusing to meet Papal conditions for an interview with Pope Pius X, and also John Callan O’Loughlin, Mr. Roosevelt’s Roman Catholic secretary, who had publicly justified Mr. Roosevelt’s action in the matter. The editorial we quote appeared in the next issue of “The Pilot,” and we have a right to assume that the ideal set must be

that of any candidate who receives the moral and material support of the high priests of Rome. The title was "Loyalty," and it said: "The loyal Catholic stands squarely with his spiritual leaders in *everything* (italics in 'Pilot'). We are not now speaking of the cold-blooded believer. We are speaking of the loving child of faith. The one will be constantly quibbling, the other magnanimously faithful. The one will be using foot-rules and tape-measures. The other reaches conclusions by intuitions which despise mere calculations in the interests of God.

"The one is perpetually measuring his little brain and his village wisdom with the Church's giant minds. The other is proud to stand with those he is proud to look up to. The one is perpetually whining about infallibility and its limitations. The other says, infallible or not, until proven by the Church itself, 'I stand with the Pope's wish, with Rome's action, with my pastor's views.'"

On the same page it was said that the Lowell address "was the final word upon a very absorbing matter," and that "it was a word of authority as well as the word of one who knew his ground, and who spoke openly after long and careful consideration."

Judged by the foregoing standard, a Papalist President would put the nation fifth in line for consideration, the Pope (as personally representing the Almighty) being first, of course; the alien Roman Church second; the Bishop of the local diocese third, and

his own pastor (and presumably his confessor) fourth. Then would come the interest of the nation; or perhaps it would be more correct to say that the nation would become merely a prey to be exploited by the hierarchy, as we have seen France, Austria, Spain and Portugal in the past, and as we see Mexico and Central and South American countries today. And we must assume that a Roman Catholic President would consider that he was doing God and the nation service by placing the yoke of Rome on the necks of American Protestants. So far as Governor Smith is concerned, he, having been brought up and thoroughly educated in the system of the Tammany Hall of forty years ago, needs no "orders from the Pope" to do the work thoroughly, and with as much dispatch as expediency demands.

The national coat of arms can then be brought into line, as it were, with the British, the American Eagle on one side of the shield and the Tammany Tiger on the other, taking similar places to those occupied by the Lion and the Unicorn on the British escutcheon. Above the shield the Papal tiara would then be quite appropriate.

At the present writing the indications are that it is high time for every single individual who wishes the civil and religious liberties of this country to be preserved to obtain all the information he can about the Roman Church as a political machine using its religious doctrines as a cloak to deceive the nation. Abundant proof



of this is to be found in Charles Clinton Marshall's new book, "The Roman Catholic Church in the Modern State."

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### "PROOF"

"Proof of Rome's Political Meddling in America" is the title of a book recently issued by The Fellowship Forum, Washington, D. C., and it consists mostly of reprints from various reports of The National Catholic Welfare Council, the headquarters of which are in the National capital.

The real purpose of the book is to afford incontestable evidence of the falsity of the assertions frequently made in different forms that the Roman Church is not in politics, but is solely interested in the propagation of its theological doctrines. And this evidence appears on almost every page in the volume. If it were not for the frequent utterances of non-Catholic politicians and "Protestants" more or less conspicuous in religious and social circles that show extraordinary ignorance of the facts of the case, or else an almost childlike gullibility in respect of the utterances of Papal propagandists, such a book would hardly seem to be necessary. But the present state of things being what it actually is, the volume before us seems to meet a very real need, and we hope it will have a wide circulation among those whose lack of information adds to the real danger confronting the nation in the vigorous and nation-wide campaign now

being carried on to place the power and resources of this Protestant nation under the control of a man to whom the Pope stands in the place of God, openly claiming to do so.

The book has 121 pages, has two charts and a number of half-tone pictures and portraits. The price is \$1, and it can be obtained from this office.

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### A King Without Subjects

An odd news item appeared in the New York "World," March 4, in which the Pope is quoted as saying, with regard to the restoration of the Temporal Power that "the territory granted to the Holy See must be a State without subjects." This wish is said to be due to the reluctance of the Vatican to burden itself with the expense of police, law courts, prisons, etc. But the item adds: "It seems difficult to reconcile this attitude of the Pope with the other desires attributed to him, that the residences of the thirty-three embassies and legations accredited to the Holy See, together with those of the Cardinals of the Curia, and, if not all, at least the most important of the congregations, should be on Papal territory."

While not probable, it is just possible that the Pope does not wish Catholics desiring citizenship in non-Catholic countries to run the risk of having to forswear their allegiance to him as king.

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If your subscription has expired, you would do Christ's Mission a real service if you would remit the amount.

### CORPORATIONS SOLE

The January number of "The Builder" (1627 Locust Street, St. Louis, Mo.), contained the first of a series of remarkable articles, headed "The Shadow of the Vatican," by a Roman Catholic writer, Dr. Leo Cadius. In this he writes about a matter that is very important to the whole American people—the "Corporations Sole" system under which vast property assets are held by the authorities of the Roman Church. He says that the Roman Catholic Church in this country has 14 archdioceses and 91 dioceses, and that most of them are "corporations sole," in which all power is vested in the Archbishop or Bishop, as the case may be.

Dr. Cadius once inquired of a bank official in Chicago as to the credit of the Archdiocese of Chicago. The reply was, "All the way from 50 to 200 millions of dollars." At another bank he was told that 100 millions was a conservative estimate. Nor does this large credit "include that of the more than four dozen of religious Orders, monks and nuns, conducting educational and charitable institutions in the Archdiocese. Their holdings represent an aggregate investment that runs easily into eight figures.

"The legal title of the Archdiocese is: Catholic Bishop of Chicago. It was created by a special act of the Legislature of the State of Illinois in 1845. It is a privileged corporation. The Securities Commission of the State of Illinois has the power to in-

vestigate corporations operating in that State. But it has no power to investigate the corporation sole known as Catholic Bishop of Chicago. That right is reserved to the Pope of Rome.

"The Archdiocese of Chicago has never issued a financial statement. No American diocese ever has, so far as I know. If the clergy and the people want to obtain a glance of their financial standing they will have to petition the Pope. Such petition has never been sent to Rome, and never will be. Nobody dares to take the initiative. This applies, presumably, to every American diocese.

"When the Pope picks out, arbitrarily, an Archbishop of Chicago he appoints him thereby sole custodian of a gigantic credit conservatively estimated at \$100,000,000. With this credit the new Archbishop can do as he pleases. He can use it for personal uses. It is all left to his conscience and his discretion. He is accountable only to the Pope, who will not investigate."

According to the New York "Times," March 8, on the previous day Governor Smith had signed the Downing Bill, creating the "Archbishopric" of New York, with Cardinal Hayes, Vicar-General John J. Dunn, of the Archdiocese of New York, and Chancellor Thomas G. Carroll, of the Archdiocese, and their successors as trustees.

The "Archbishopric" under the terms of its charter will function as a body politic, "to aid, cooperate with, support and advise any charitable,

religious, benevolent, recreational, welfare or educational corporation, association, institution, committee, agency or activity, now or hereafter existing within the State of New York or elsewhere."

The new corporation will have *power to take and hold (by devise, gift or purchase) property without limitation, and to use or dispose of it in such manner as in the judgment of the trustees shall best promote its objects. The bill assures the corporation of tax exemption (italics ours).*

The last paragraph suggests provision against the creation of any such situation as that in the Diocese of Providence today, where the laymen of certain churches have not only disapproved of certain dispositions of funds by Bishop Hickey, but have taken their grievances to the courts. It will be doubted by non-Catholics whether it is not contrary to public policy to exempt a corporation of this kind from taxation. On the face of the last paragraph the "Archbishopric" itself would appear to be a purely commercial enterprise.

#### DR. RYAN ON TOLERATION

On page 787 of the March "Current History," Mr. John Dickinson, Assistant Professor of Politics, Princeton University, quotes these passages from "The State and the Church," Ryan and Millar, New York, 1922, Imprimatur of Archbishop Hayes, pp. 32-39:

"Pope Leo declares that the State must profess and promote the true religion. This means the form of religion recognized by the Catholic

Church. . . . Should no other religion be tolerated? Neither unbaptized persons nor those baptized into a non-Catholic sect should be coerced into the Catholic Church. Should such persons be permitted to practise their own forms of worship? If these are carried on within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated. . . . Quite distinct is the propagation of false doctrine. . . . The fact that an individual may in good faith think that his false religion is true, gives him no more right to propagate it than the perverted ethical notions of the dealer in obscene literature confer upon him a right to corrupt the morals of the community. . . . Error has not the same rights as truth. How can voluntary toleration of error be justified? . . . If there is only one true religion . . . then the public promotion of this religion becomes one of the most fundamental duties of the State. . . . In practise the foregoing propositions have full application only to the completely Catholic State." . . . "Constitutions can be changed, and non-Catholic sects may decline to such a point that political proscription of them may become feasible and expedient . . . We cannot yield up the principles of eternal truth."

If your subscription has expired, you would do Christ's Mission a real service if you would remit the amount.

Sumario de tercera clase.

MDCCCXCIX.

Cinuenta céntimos de posta.

## INDULTO APOSTOLICO PARA EL USO DE CARNES.

Nuestro Santísimo Padre el Papa León XIII, que felizmente gobierna la Iglesia, se dignó prorogar para el año próximo venidero de mil ochocientos noventa y nueve el Indulto Apostólico para que todos los fieles de ambos sexos y de año y otro estado secular y eclesiástico, residentes en estos Reinos ó Islas Canarias, puedan comer carnes saludables (guardando la forma del ayuno) en los días de Cuaresma y demás vigiliass y abstinencias del año, á excepción de las que abajo se expresarán; pero declarando por no comprendidos en este privilegio á los regulares que están obligados por voto al uso de manjares cuadragesimales. Por tanto, y por cuanto vos

habéis contribuído con la limosna de cincuenta céntimos de peseta, que hemos regulado en virtud de autoridad Apostólica, que se nos concede, y recibis este Sumario, os dispensamos para que podáis comer carnes saludables en los días de Cuaresma y demás vigiliass y abstinencias del año próximo de mil ochocientos noventa y nueve, exceptuando el Miércoles de Ceniza, los Viernes de cada semana de Cuaresma, el Miércoles, Jueves, Viernes y Sábado de la Semana Santa ó Mayor; toda ella fuera del Domingo de Ramos, si fuereis Eclesiásticos, las vigiliass de la Natividad de Nuestro Señor Jesucristo, de Pentecostés, de la Asunción de la Beatísima Virgen María, y la de los bienaventurados Apóstoles San Pedro y San Pablo, para todos; con prevención de que para usar de este privilegio habéis de tener la Bula de la Santa Cruzada, y además, siendo Eclesiásticos, la de Lasciacionss para poder usar de ellos en los días de Cuaresma, si no habéis cumplido los sesenta años, conforme al tenor del Edicto expedido en primero de Mayo de mil ochocientos cincuenta. De la misma gracia podéis disfrutar durante los viajes que hicieris por países extranjeros y por el tiempo que permanecieris en ellos, á falta de manjares cuadragesimales, y procurando evitar el escándalo.

Dado en Toledo á veinticinco de Marzo de mil ochocientos noventa y ocho.



Entred. Tin. de los Reinos. Juan Bravo, S.

*S. Mercedes Languiel y Giral*



The "Bula de Carnes for 1899." (The Meat Bull.)

In "The Truth About Spain," written by an English Roman Catholic, Mr. G. H. B. Ward, he writes on pp. 67-69 about the every-day traffic in indulgences in that country. He says that the above Bull, which costs ten cents, enables the purchaser to eat meat in Lent, and during other fast days, except Ash Wednesday, each Friday in Lent, Wednesday, Thursday, Friday and Saturday of Holy Week and Palm Sunday, and, if the purchaser be a priest, the watches of the Nativity of Our Lord Jesus

Christ, Pentecost, the Assumption of the Blessed Virgin Mary, and the days of St. Peter and St. Paul. The privilege may also be enjoyed while purchasers are traveling or residing abroad during the year of issue. He adds this indulgence is one of the most popular. It is bought by thousands of non-Catholics, who find it impossible to retain their employment in factories or workshops except by purchasing the Bull, which remains a waistcoat-pocket document throughout the year.

### One Polish Election Method

"Time," of March 19, 1928, said that during a recent election in Poland one method used by the Sanatzia—Dictator Pilsudski's party, was a moving picture film shown in rural

constituencies, "in which the Virgin Mary was shown celestially aiding the Marshal, and, by implication, favoring his party." Something on this line might be worth trying at the Democratic Convention at Houston.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### TWO CATHOLIC WRITERS ON DIRECT ACCESS TO GOD

A bringing in of a better hope, by which we draw nigh to God.—Hebrews 7: 19.

Draw nigh to God, and he will draw nigh to you.—James 4: 8.

Suffer little children to come unto me, and forbid them not.—Mark 10: 14.

Come to me, all you that labor, and are burdened, and I will refresh you.—Matthew 10: 28.

In "The Biblical Review" for April, 1928, is a noteworthy article on "The Christianity of Pascal," one of the great French writers of the Seventeenth Century, and it shows how, in spite of all the priestcraft, superstition and man-made religious inventions of the Roman Church, one man of great intellectual powers found his way to God Himself, and came into the experience of real salvation from the guilt and power of sin. The author, Principal John McNicol, of Toronto Bible College, says of him that he "lived and died in the bosom of the Roman Catholic Church. It does not appear that he was ever in touch with any religious influence beyond it. His occasional references to Luther and Calvin do not give the impression that he had read these Reformers for himself." Nevertheless he had a clear and definite experience of what evangelical Protestants call "conversion," like the transformation that the Apostle Paul experienced on the road to Damascus. This event took place November 23, 1654. "In a mystic vision of two midnight hours the light broke upon him, and he saw God revealed in Jesus Christ. The truth he had so earnestly sought he now found at last. He found it by an act of faith in Jesus Christ, and his heart was thrilled by the joy and certainty of the new discovery." We also read: "He had been introduced that night into a new world—a world flooded with the light of the revelation of God in Jesus Christ. His mind was now intent on exploring that revelation as he found it in the Scriptures. . . . His heart, in the full sense in which Pascal himself uses the word, opened to Jesus Christ as He is presented in the Gospel [of St. John]; and, instead of the philosophical abstraction which was all that his reason had ever been able to reach, he found the living God revealed. In Christ God had come home to his heart."

This truth frequently appeared in his "Thoughts" as when he wrote: "We do not know God except by Jesus Christ. Without the Mediator all communication with God is taken away; by Jesus Christ we know God. . . .

Not only do we not know God except by Jesus Christ, but we do not know ourselves except by Jesus Christ. Thus, without Scripture, which has only Jesus Christ for its object, we know nothing, and see only obscurity and confusion in the nature of God and in our own. . . . Jesus Christ is the object of everything, and the center to which everything tends. He who knows Him knows the reason of all things." ( *Pensées*, Brunschvicg's ed., Nos. 547, 548, 556.)

One of the most disastrous errors of the Roman Church—so far as individual Catholics are concerned—is that of presenting God the Father and the Lord Jesus before their minds as being hard to approach; the former by the Sacrifice of the Mass, and the latter chiefly by the aid of the Virgin Mary, and so-called "saints." For this idea there is absolutely no basis to be found in the Scriptures, as pious Catholics would soon discover if they would "search the Scriptures" for themselves. The Catholic Testament tells in many places how easily the Saviour could be approached when He was on the earth; as also how He mingled freely among persons of doubtful, and even evil, repute so that He might do them good. Indeed, it was said of Him in reproach that He was a "friend of publicans"—taxgatherers for the Imperial Roman Government—and "sinners." Few, if any, Catholic readers of these lines belong to "the underworld," but even if they do, that fact does not debar them from approaching Him, accepting His salvation, and entering into joyful spiritual experience like that of Blaise Pascal, related above.

Our blessed Lord came to save the Roman Catholic people from their sins — the word "sins" being those actions that their own consciences tell them are "wrong." And He is able to do that very thing—to forgive them all the sins of the past and to make them realize, with joy, that He has done this for them. This is an entirely different thing from the "absolution" of a priest, who expects them to come back again in a certain number of days and confess another series of sins, very much like those which he has just heard. While it is possible for some individuals to "feel better" after the priest has absolved them, they have not anything like the real joy that Pascal had, for the simple reason that they have not, by faith, come upon the same revelation of God in Christ that Pascal did.

But, dear reader, if you desire a spiritual experience of joy unspeakable and full of glory, you can have it here and now. Nor is it at all necessary for you to have "any mystic vision of two midnight hours." You can make confession of your sins to Him direct in much less time; when you do so, ask for forgiveness, believe that you are really heard, and also that the work of grace is done in your heart. Of course you must completely abandon, up to the limit of your will power, anything and everything that you feel sure is displeasing to Him. If no great feeling of joy comes at once, still keep on believing that your prayer has been heard and answered—and act accordingly.



But perhaps the most important of all the things for one who has been used to invoking the Virgin Mary and "saints" is to pray to the Saviour directly, without any reference to these human or superhuman beings. For many persons doubtless, that will be the most difficult step to take.

Poems setting forth truths of the true Gospel do not often appear in any of the Catholic papers that we see, but this one, entitled "Omega," recently appeared in "The Catholic World"; and it would seem very doubtful if the writer of these verses does very much praying to anyone except our Blessed Lord Himself:

Your eyes are strained and weary, little one;  
Beyond horizon-rims you cannot see:  
Mine is the sight encompassing the sun,  
And Mine the vision of eternity—  
Come unto Me!

Your feet have faltered in the bitter race,  
And you lie broken by life's agony:  
Mine is the strength that swings the stars in space,  
That lifted up the Cross, that stilled the Sea—  
Come unto Me!

Your heart, O child, is swept with mounting fires,  
Tortured with dreams, with fears that none may free:  
Mine is the heart that shelters all desires—  
Behold Love's door flung wide on Calvary!  
Come unto Me!

The best advice the writer can give to any reader is, to do this NOW!

"Papal Infallibility in the Light of Holy Scripture and History," by Rev. T. A. Beckett, M.A. A valuable work containing historical sketches of a number of the more conspicuous Popes. The first sections deal with "Papal Infallibility," "The Petrine Texts," "Testimony of Holy Scripture" and "Peter in Rome," followed by "The First Three Centuries." In view of the claim of the Roman Church to be holy, the terms used by Papalist writers to describe certain individual Popes will appear quite startling. The price is 50 cents.

"To kill the individual soul was the aim of Loyola [the founder of the Jesuit Order]; to create men who had nothing, did nothing, thought nothing, desired nothing, knew nothing as *individuals* was the Jesuit aim; and it was accomplished. Loyola perceived

freshly what had always been the essence of the Church Dominant, and he produced a stronger solution of this thing than was in the old system. If the old was gunpowder, the new was dynamite."—John Jay Chapman.

"The Roman Catholic Church as a Factor in the Social and Political History of Mexico." By Ernest Galzarza. The Capital Press, Sacramento, Cal., 188 pp. The best volume on this subject that has yet reached us. New light on Maximilian and his policy. Price and further notice in next issue.

Every non-Catholic official of every educational institution in the country should read Mr. Marshall's new book advertised elsewhere.

## LETTER FROM HON. GEORGE GORDON BATTLE: REPLY

The issue of the Jesuit weekly, "America," for Feb. 11, 1928, contained an article, entitled "Does It Pay Editors to Insult Catholics?" It contained a plan, worked out in great detail, whereby the laymen of any city might destroy the business of any newspaper that published anything that might offend any local priest.

On Feb. 23 we sent this article to the Hon. George Gordon Battle, a prominent member of the New York Bar, because we understood that he was one of the Sachems of Tammany Hall; and we inquired whether he approved of promoting the candidacy of Governor Smith for the Presidency by the method so fully set forth in the Jesuit organ.

In a letter, dated March 12, 1928, we received a reply from this eminent and learned gentleman that will, we think, astonish many of our readers, as it did us. Referring to the "America" article we had sent him our learned correspondent wrote: "I find in this article nothing but the reasonable resentment which a man of the Catholic or any other Church would naturally feel at an attack upon the religious denomination to which he might belong.

"Although I am myself a member of the Protestant Church I have no patience whatever with the badgering of the Catholic Church, which is not uncommon among certain elements of our population at this time. That great religious body is the oldest of all Christian Churches. It has

throughout the world, and often under the most adverse circumstances, kept alive the fire of Christianity. The bones of its martyrs are to be found in every country beneath the sun. It is, in my judgment, wholly inconsistent, and, indeed, inconceivable to me how anyone calling himself a Christian can maintain an attitude of hostility and of jealous suspicion towards that ancient Church.

"We may all differ within the limits of Christianity as to matters of theological doctrine. But we all worship the same God, and profess to follow the same aims.

"I earnestly hope that the spirit of tolerance and of religious liberty, which is the foundation and cornerstone of our Government, will soon prevail over the 'odium theologicum,' which, once common throughout the world, is now happily dying out."

To this letter we sent the following reply:

Dear Sir:

I write to thank you for your letter of the 12th inst., which I read, with no little astonishment. The article I sent you from "America," Feb. 11, 1928, was a detailed plan of action for the deliberate destruction of the business of any paper or journal that published anything that might happen to offend any local priest. Most persons would consider such an article as a powerful assault against the liberty of the press throughout the country; and it is surprising that a gentleman of such high standing in

your profession should see in it "nothing but the reasonable resentment which a man of the Catholic or any other Church would naturally feel as an attack upon the religious denomination to which he might belong."

On the face of the article itself, the editor in question merely admitted letters into his paper from persons who thought that a fatality at the House of the Good Shepherd furnished cause for an investigation into conditions in that institution. He was not even charged with having written anything himself about the incident. Yet your letter makes it appear that you consider such a simple matter as this to be "an attack" upon the Roman Church itself. Few average citizens, I am sure, will share your opinion on this point.

It is also a matter for surprise that you should regard the citation of Papal official documents setting forth the political teachings of certain Popes, and making comments showing them to run counter to all American conceptions of civil and religious liberty as "badgering of the Catholic Church." It seems almost unthinkable that you are ignorant of the terms of these documents, and of the fact that the Roman Church has put them into practise for centuries in many countries by the most violent possible means.

That you should refer to the Roman Church as "the oldest of all the Christian Churches" may perhaps be set down to a slip of the memory, but any Church history will tell you that

no claim was made by any Bishop of Rome to jurisdiction beyond his diocese for several centuries after the Day of Pentecost, and that more than one Eastern Church existed long before the Roman Catholic Church.

Nor is your reference to "martyrs" a happy one, because England is dotted with memorials at the places where the Roman Church (through the willing and docile "civil arm") burnt persons who refused to believe its teachings. The number of men, women and children on the Continent of Europe put to death by Roman Catholic rulers at the instance of the Church and the Inquisition runs into the hundreds of thousands.

From your reference to the "dying out" of "odium theologicum" it would seem that you have been too busy to read the last Encyclical of Pope Pius XI, which is as intolerant as anything ever written by Innocent III, Boniface VIII, Leo XIII, Pius IX or Pius X. I commend it to your perusal.

Believe me to be,

Faithfully yours,

T. C. MARSHALL.

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Maine.—"Enclosed is check (\$4) for subscription to THE CONVERTED CATHOLIC for 1927-1928. The remainder to be used for the work."

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Remember that when the priests of Rome promise any candidate money for election campaigns, and votes at the end of it, they are abundantly able to deliver the goods in both cases.

## THE ROMAN PRIESTS AND THE PRESS

In the January issue of "The Atlantic Monthly" appeared an article: "An Ancient Priesthood in a New World." It was the first of four, the title of the second being, "The Heresy of the Parochial School." While the name of the author is not given, the February number says that he "is an American Roman Catholic clergyman of more than national prominence. He has held a high and responsible position in his Church, and for over thirty years has ministered to his large flock with gentle devotion and untiring zeal. He has been widely recognized as a deep student of human problems. A man of God and a lover of the people, he is esteemed by all who know him."

Elsewhere we quote from Father McGlynn's published utterances of thirty years ago, and later those of Father Crowley's book, "The Parochial School: A Curse to the Church and a Menace to the Nation," to show that the up-to-date writer in the "Atlantic," is stating facts that confirm former pronouncements of men who, so long ago, knew what they were writing about.

But anger burns hot in the priests of Rome, and their propaganda sheets the country over have loudly denounced the articles, especially the second. Possibly with a view to prevent "the faithful" from reading it, the published epithets in some cases, are more scurrilous and abusive of the man whose identity they do not know than even the publication they do. A

writer named Hearley, who wrote a foreword to the series, is also denounced in vituperative terms. Judging by their actions these priests and their pencil-drivers appear to think that freedom of the press in this country has been placed under their control, for even the priestly contributor to the "Atlantic" would be deprived of his rights if they could do it.

Mr. P. F. Scanlan, the Managing Editor of "The Tablet," the organ of Bishop Molloy, of Brooklyn, of whom he may be presumed to be a catspaw, wrote to Mr. Ellery Sedgwick, the Editor of the "Atlantic," intimating that he showed "low ethics" in publishing an "anonymous attack" (of course any item that the priests disapprove is "an attack," even if it is a quotation from a Papal Encyclical, or a Jesuit work on "Moral Theology.") It would seem that a number of other letters were written to Mr. Sedgwick that he probably thought too scurrilous and coarse in tone to be worthy of reply. Mr. Scanlan, however, received a polite reply denying any ill will toward the Church. Mr. Scanlan, however, wrote another letter, giving a list of Papal organs that had, as Mr. Scanlan puts it, "attacked his [Mr. Sedgwick's] series"—including, apparently the two not yet printed. Mr. Sedgwick replied courteously, saying the March number of his Magazine would contain "the Catholic view very fully set forth. What you say about the combined opinions of the Catholic Press is entirely true. To the minds of non-

Catholics such solidarity does not add a sense of conviction, but rather detracts from it. It sounds more like taking instruction than having the thoughts of one's conscience. Does it not, in all candor, so seem to you? Yours faithfully (Signed) Ellery Sedgwick."

To this Mr. Scanlan replied, suggesting that Mr. Sedgwick was "using" an "apostate" or "anonymous renegade." But further he asks who he is. The articles are described as "insulting diatribes." The Magazine itself was "guilty of deception" and "poor taste." In regard to the March number, Mr. Scanlan appears to think Mr. Sedgwick wishes to collect forty cents for it. "You are not too busy to make money." And, of course, every forty cents really does count. But Mr. Scanlan will not waste that sum. "I won't get the March number." If he did, it would not explain the Editor's "miserable unethical stand." Mr. Sedgwick's paragraph about the Papal papers quoted above is "disingenuous, offensive and unintelligent." Some of our readers will be surprised to learn that it shows its writer as "maintaining a Klan complex—namely, that the Pope or some unseen power pulls the wires in every Catholic individual, that the 'Roman machine' means uniformity without liberty." Space limits forbid paragraphs about "Jesuit measma," and the Catholic press. Like other Papal scribes, he assumes that if a Catholic writer contradicts a statement it is "exploded" forthwith, though in this case it is the "dishonesty" of the

magazine and the "untruthfulness" of the articles under condemnation that are "exploded."

It seems odd to the non-Catholic reader that such a priest as is described in our first paragraph should be guilty of "the brutal hacking of the Catholic dogma and policies performed by your anonymous writer."

As a matter of fact, the average reader will fail to find any "hacking" (whatever that may mean) of either dogma or policies, but rather plain statements with regard to practise, and the effects of the same on the Church itself, and on the community.

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### "Rome" in British Foreign Office

In the New York "World," Feb. 19, John Balderston said that the "promotion" of Sir William Tyrrell (for the last fifteen years the strongest single force in the Foreign Office) to be Ambassador at Paris signalizes the end of an epoch in control of British foreign policy. Another Catholic, who has been Under Secretary of State, "undoubtedly will be dismissed from the service for his franc speculations." The New York "American," Feb. 20, quoted "a very strong report" given to Universal Service in London that Sir Esme Howard (another vassal of the Vatican), British Ambassador at Washington, "is contemplating retirement at an early date." This was denied in the New York "Times" next morning.

## "THE ROMAN CATHOLIC CHURCH IN THE MODERN STATE"

BY CHARLES CLINTON MARSHALL

"No question is raised concerning the power of the State reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare."—From the Decision of the United States Supreme Court in the so-called "Oregon Parochial Schools Case."

This book is one of the most important and valuable volumes before the people of this nation, at this time, when the high priests of Rome and other agents of the Vatican are straining every nerve — and, presumably, every dollar — to reduce the United States to a mere province of the Papacy, with a Viceroy who believes that the Pope is the visible earthly representative of God Himself.

Among the many things that make this book of value, perhaps the most conspicuous is that its chapters furnish the basis for legislation with which to curb the far-reaching political plans of the Vatican conspirators against all American civil and religious liberty, in Washington and elsewhere.

The paragraph from the Supreme Court decision in "the Oregon school case," quoted above, discloses the

weakness of the case for that State on two points—first, in the failure to assert the right of the State to "inspect, supervise and examine" all private and parochial schools; and second, the failure to prove that the great body of teaching given in the Papalist schools is most certainly "inimical to the public welfare."

The whole content of this book shows conclusively that all the teaching of the alien Roman Church is not only "inimical to the public welfare" of this nation, but absolutely subversive of all our principal national "institutions" having to do with civil and religious liberties. There are no references to points of theological controversy so that no charge of "religious" prejudice or bias can be successfully brought, although we may confidently anticipate that some will be made. Anything like strict regard



for truth is not a conspicuous feature of Papalist controversial writing. Mr. Marshall's book deals with the Papacy solely as a political machine skilfully devised and operated for the domination of governments and the destruction of every form of liberty throughout the world in general, and the United States in particular.

As the Appendices include the Constitution "Pastor Æternus," July 18, 1870, of Pius IX, and the Syllabus of Errors, of the same Pope, 1864, and the Encyclical "Immortale Dei" of Leo XIII, the numerous other citations from Papal official documents find in them a sort of final and comprehensive ratification from the highest possible authorities.

The Roman Church is the enemy of every form of civil and religious liberty. At the end of the chapter on "Sovereignty in the Church of Rome" Hilaire Belloc is quoted thus:

"The Catholic Church is in its root principle at issue with the Civic definition both of freedom and authority. For the purpose of the State, religion is either a universally admitted system, or a matter of individual choice. But by the definition which is the very soul of Catholicism, religion must be for the Catholic *first*, a supreme authority superior to any claims of the State. . . ."

Mr. Marshall very truly points out that the alien Roman Church is the only religious body in this country that "makes claims that are, in objective truth, inconsistent with the religious liberty established by the Constitution of the United States,"

and a little further on Dr. Macksey, a distinguished Catholic authority on public law, is quoted as saying, "In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the Church prevails, and that of the State is excluded." In other words, the political principles represented by Washington, Jefferson and Lincoln are to be overridden by the *ipse dixit* of an alien Italian Pontiff.

More than twenty-four pages are given to a discussion of the Encyclical "Immortale Dei" of Leo XIII, in which every form of civil and religious liberty are condemned, and our author, after quoting the paragraphs relating to liberty of conscience, of speech and of opinion, remarks, very justly: "One marvels at the charity and indulgence of the State in permitting the publication among its people of sentiments so in conflict with its constitutional law and order. Its toleration seems really a verification of Pope Leo's charge that in the modern State everyone has unbounded license to think whatever he chooses and to publish abroad whatever he thinks. In the printing and publishing of his anti-constitutional views advantage is taken by the Pope of the very constitutional freedom of expression which he so vigorously condemns." One is reminded in this connection of the maxim attributed to the late Louis Veuillot, Editor of "L'Univers," of Paris, an Ultramontane paper, "We demand liberty of conscience, of speech and of the press in compli-

ance with your principles, but deny them to you in obedience to our own."

With regard to Pope Leo's condemnation of the principle of Separation of Church and State, a footnote on p. 109 says: "Governor Smith, in his 'Atlantic Monthly' article (May, 1927, p. 728) is interesting and startling when he says: 'I believe in the absolute separation of Church and State. . . .' 'L'Europe Nouvelle' (July 16, 1927, p. 926), referring to the belief thus professed by Governor Smith, said: 'This doctrine, in fact, deliberately contradicts that of the Syllabus of Pius IX.'" It might well have been added that it struck many readers as being entirely too "interesting and startling" to be a strictly accurate expression of fact by a man whose education has been solely that of the Roman Church, and it is to be feared that some irreverent and cynical persons believed it to be merely a piece of political "bunk"—a component very widely believed to enter largely into most pronouncements of professional politicians.

Furthermore, some remembered that the astute Tammany instinct of the Governor had caused him to protect himself beforehand against the hostile use of any part of his so-called "reply" to Mr. Marshall's Letter, in the future, by saying, "I would ask you to accept this answer from me not as a candidate for any public office, but as an American citizen, honored with a high elective office, meeting a challenge to his patriotism and his intellectual integrity ('Atlan-

tic Monthly,' May, 1927, p. 721)."

As a matter of fact, neither his patriotism nor his intellectual integrity had been challenged in any way by Mr. Marshall's Letter, which dealt solely with matters relating to the polity of his Church, or, rather, of the Vatican.

As to "dogmatic" intolerance being "a sacred duty" Governor Smith said (p. 724) that the real meaning of the words was that for Catholics alone the Church recognizes no deviation from complete acceptance of its dogma, but Mr. Marshall, in the book before us, quotes Dr. Pohle as saying: "As the true God can tolerate no strange gods the true Church *can tolerate no strange Churches* beside herself, or, what amounts to the same, *she can recognize none as theoretically justified*. . . . A strictly logical consequence of *this incontestable fundamental idea* is the ecclesiastical dogma that *outside the Church there is no salvation (extra Ecclesiam nulla salus)*. . . . *This proposition is necessarily and indissolubly connected with the above-mentioned principle of the exclusive legitimacy of truth and with the ethical commandment of love for the truth.*"

In "The Twilight Zone of Education" is treated the subject of private educational societies, including churches, and we are reminded that no Protestant Churches claim to be sovereignties or to be the exclusive depositories of the Truth of God, or to have a human head claiming to be the Vicegerent of God. It is stated that the Constitutional rights of life, liberty and the pursuit of happiness do

not, as so often claimed, grant uncontrolled liberty in religion or morals; further, that the modern State denies any inherent right of a Church to pursue its mission within the State, in virtue of a putative Divine sovereignty independent of the State and superior to State intervention, when the teaching of the Church, in the opinion of the State, menaces the peace and safety and unhinges the civil supremacy of the latter.

This book supplies an unanswerable Q. E. D. to these propositions:

1. That the Roman Church is a political entity:
2. That it claims supremacy over the State:
3. That its fundamental principles are diametrically and irreconcilably opposed to those upon which our Government and whole political fabric are based:
4. That the logical attainment of its aims includes the control of our Government:
5. That the attainment of that purpose would be the destruction of every form of civil and religious liberty:
6. That the teachings of the Roman Church are, in the language of the Supreme Court decision quoted at the head of this review, "inimical to the public welfare."

In view of the clearness with which these propositions have been demonstrated, almost exclusively from Roman Catholic writers, it is very clear that the American people should lose no time in the preparation of legisla-

tion with which to meet the Papal Peril.

\* \* \* \*

The New York "Sun," April 10, had an "interview" with President Calles, in Mexico City, by J. W. T. Mason, in which the President said, in reply to a question: "Catholic priests should be denied the right to vote, and also the right to citizenship the moment they are subject to a foreign allegiance—that is, from the moment their allegiance to the power of Rome ranks in their spirit above their allegiance to this country. . . . We are trying to make Mexican priests Mexicans first."

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"The Great Encyclical Letters of Pope Leo XIII," contains the full text of the Encyclicals "Immortale Dei" (in which all forms of civil and religious liberty are condemned), "Libertas Præstantissimum," and "Longinque Oceani"; also the Apostolical Letter "Testem Benevolentiæ" to Cardinal Gibbons, condemning "Americanism" in the Roman Church here, and the Constitution "Officiorum ac Munerum" virtually placing the Bible beyond the reach of the laity. These are among its documents. Price \$2.50. From this office.

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One effect of Mr. Charles C. Marshall's new book should be to greatly reduce the number of Roman Catholics in public office in every State.

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